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WEEKLY REVIEW.

—The Bombay correspondent of the *Pioneer* says that the Rev. Mr. Rivington, who has accomplished the unprecedented feat of filling St. Thomas' Cathedral, "preaches about as well as a third-rate dissenting minister." The very same remark was made by a Madras paper the other day concerning the preaching of the Rev. Mr. Douglas. The papers are ordinarily complaining that preaching is so tame. The two gentlemen above mentioned preach with power, of some kind, and the churches are crowded. Yet even these, we are told, would only rank as third-rate dissenting ministers. This is calculated to give us a very high idea of the talent and ability to be found in the dissenting pulpit. The power to draw the masses, and keep them enchained while God's truth is set forth, is no common power; even among third-rate dissenting ministers. It is a power that involves great responsibility. There are great temptations connected with it, specially the temptation to have more regard to one's own popularity than to the real spiritual needs of the hearers. We fear that the Gospel as preached by Mr. Rivington is not identical with that which Mr. Douglas preaches. The latter has nothing to say about an earthly priest on whom the worshipper is dependent for the grace of God.

—It appears that the Rev. Luke Rivington was in America before coming to India. He preached a "Twelve Days' Mission" in the Ritualistic Church of the Advent, Boston, and the interest is said to have continued for some time.

—One more is added to the lengthening list of English officials murdered by Mahomedans in India. We refer to the case of Mr. Malcolm Reade, C. S., shot through the head as he was sleeping, by his Mussulman servant. The man was scolded for neglect; he became insolent and received 'a very slight blow' (his own account of it); the next day he took his master's loaded rifle and shot him dead.

—The Abkarry contract for Mysore for five years has just been let for Rs. 2,80,000 a year. The contractor recoups himself and makes a fortune by multiplying shops all over the country, and by the facilities and solicitations to drink afforded the people. The Government were only getting Rs. 1,80,000 before, and consider that they have done a good stroke of business by securing an entra lakh annually. If they would only secure this revenue in such a way as to diminish drinking, they might have complacency in it. But the contrary is sure to be the case. After all, they are only lengthening one end of their sceptre by shortening the other. Drink means crime, and crime means gaols.

—The "investigation" of the Gaekwar's case begins next Tuesday. From the moment that the Gaekwar was made a prisoner, efforts have been sedulously made to prejudice the public mind against the Government of India. It was at first taken for granted that there were to be no Natives in the Commission, and there was a great outcry in consequence. When the names of the members of the Commission became known, it was found that there were three European and three Native members and one European president. It has been said that the Gaekwar was not allowed money enough to secure adequate counsel for his defence; it now appears that the very liberal sum of two lakhs was allowed for the purpose, and more was to be had if cause could be shown. The Government did not wish to see the resources of the Baroda State needlessly squandered, and it is easy to see how over-indulgence in this matter might have been abused. It is remarkable what an outburst of "patriotism" has been evoked in connection with this event, from men who have received their education in Government colleges and who owe everything to the English Government. Not from the millions who have groaned under the Gaekwar's arbitrary and selfish rule; but from men who have enjoyed the advantages connected with the British rule. One would think that the English rule had been the greatest curse the country had ever known, instead of presenting as it does, compared with the former annals of the country, the contrast that the dawn of day presents with night. If the English Government had not been here would the Gaekwar family have continued to rule Baroda? We very much doubt it. No such word as permanence was known in connection with Native Governments until the British became the paramount power and gave them its support. The way in which the declarations of the Viceroy regarding the purpose not to annex but to maintain the Native State, have been flung to the winds by Native writers on this side of India and on the other, and the attempts made by them to show that the policy of annexation underlies the charges brought against the Gaekwar, have done more in three weeks to dispose Englishmen in India to advocate such a policy, than any thing or every thing that has occurred in the previous ten years. There is not anything in the world that Englishmen more deeply resent than the imputation of bad motives. The demand that is virtually made by some amounts to this: That there shall be no such offence as 'disloyalty' in India; what would be disloyalty in any other country is to be passed over here. But a Government that would consent to anything like that, would most emphatically pronounce its own sentence of condemnation. Absolute non-interference would seem to be the only attitude of the Government of India, toward the Native States, that our educated Native friends can approve. This would be a concassion to these States of authority such as even the paramount power has not.

—We have much pleasure in mentioning the return of the Rev. Thos. Carss, of the Church Missionary Society, after an absence of less than two years. He returns in improved health, and will resume the principalship of the Robert Money Institution. We have also the pleasure of announcing the return of the Rev. Mr. Shirt, of the Sindh Mission of the C. M. S.

—The Rev. Wm. Taylor has received a pressing invitation from Mr. Moody to visit London and take part in the great evangelistic effort that is to be made there, during the four months commencing March 1st. We believe that Mr. Taylor is likely to comply with this invitation.

—The *Dnyanodaya* contains a letter giving an account of the baptism of Govind Shastri Lele at Nassick. Govind Shastri was born in 1818, and was in the employ of the American Mission nearly thirty years ago. The Rev. Dr. Allen took a great deal of interest in him, and continued to correspond with him after he went to America; if we mistake not, he left him something in his will. Govind Shastri was much employed in preparing for the press the text of the Marathi Scriptures, and other religious works. The Rev. Mr. Schwarz baptized him, and appears to have been used of the Lord in bringing him to the point of decision; but it seems that it was especially an answer received to prayer offered to Christ that constrained him to submit to the Saviour and confess him before men. He was ill and suffering great physical torment, to the point even of being tempted to commit suicide. He was restrained by remembering a passage of Scripture, and it seemed to him that Christ had restrained him. He then prayed to Christ to take away his intense suffering, promising that if He would do so he would on the morrow confess Him in baptism. The prayer was answered. His pains left him. The next day he repaired to the missionary and stated his desire to receive Christian baptism, and on the 10th instant he was baptized by the Rev. Mr. Schwarz. We commend him to the prayers of our readers.

—We have been favoured with a copy of the fifth Report of the Woman's Work done in India in connection with the American Methodist Episcopal Missionary Society. Moradabad, Cawnpore, Lucknow and many other places are embraced in this Report. We hope soon to notice it more at length.

—We are asked if it is right for a Railway clerk to receive a commission. For instance, he gets some printing done for the Railway, and the press to which he gives it pays him a commission. It is clearly wrong.

—THE Rev. Mr. Boerresen, of the Santal Mission, is expected to speak in the Baptist Church, Bellasis Road, this evening, at 8 P. M.

WE have promised to notice more at length the Rev. Mr. Robson's "Hinduism and its relations to Christianity." A series of papers contributed by Mr. Robson to the *Bombay Guardian* before he went home may be regarded as in some sense the germ of this work. The tone of high commendation in which some orientalists and men of literary fame have spoken in late years of Hinduism, giving great prominence to some of its philosophical teachings, and taking little note of the actual effect produced by it upon the mass of the people, has led Mr. Robson to prepare this work, designed more especially for home readers, yet none the less fitted to be useful to many in this country. It is not a work that literary or scientific men will turn away from, as they do from works written from a missionary point of view. Many missionaries are led by their daily contact with the people, and direct acquaintance with the tremendous power for evil exercised by Hinduism in enthralling and degrading the minds of its votaries, to entertain the most unfavourable view of this system, such as that expressed by Macaulay in his Speech on the Gates of Somnauth; such missionaries will think that Mr. Robson has taken sometimes too favourable a view of the system. But Mr. Robson has thought it important to meet the scientists on their own ground, and after giving full credit to whatever is profound or good or true in Hinduism, to show that as a system of religion, a guide of life, it signally and utterly fails. Every missionary will do well to make acquaintance with this volume. It is a most able and thoughtful work, written in a lucid and attractive style. The *Friend of India* speaks of it as a masterly work, and, in fact, in every part of it may be traced the evidence of a master mind. We commend it also to educated Natives. If we mistake not, they will read it with pleasure, and feel that the author has every desire to do justice to Hinduism.

Speakiug of the relation of man to religion, the author says:—

"If, as some maintain, his powers gradually developed and his ideas of God gradually rose, we should expect to find the oldest ideas of God in any literature the most degraded and obscure, and subsequent ones more gradually approaching the truth. Instead of this we find in the oldest hymns of India, with all their faults, the highest ideas of God, followed by constant deterioration. And the source of this deterioration is evident. It is the tendency to express God by His works. While the Hebrews, following the evidence of their moral consciousness, preserved the idea of the spirituality of God, till the hope of their nation—the 'Word made flesh'—presented to the world what it had vainly been feeling after, the Aryas, following their observation of God's works, soon clothed their idea of Him with a material garb, which gravitated ever more rapidly to its earthly centre. They lost sight of the Creator and worshipped the creature, whether the phenomena of nature or the heroes of their nation. It is only in the very earliest hymns that we get a glimpse of the soul of nature-worship. In the later ones it is the mere body. It is noticed that the phenomena are distinct; hence the gods whom they represent are distinct also."

After citing a number of passages regarding sacrifices, we have the following remarks:

"These passages, similar to many more that might be quoted, show that the Brahmans attached to their sacrifices a significance not very different from that which we now attach to the old Levitical sacrifices. Still more startling is the point of difference between the two. The latter was typical, the former sacramental. The utter impossibility that 'the blood of bulls and of goats should take away sins,' is a truth that must be felt by every one who realizes what sin is. Making an animal the involuntary substitute for man to atone for his guilt is shocking to man's idea of God's holiness and justice. It is only the fact of a primitive divine institution that can account for this universal mode of man's expressing his desire for peace with God, and only the supposition of its being symbolical that can account for its institution. But what did it symbolize? The Hebrews felt more than any others its utter inadequacy, and at the same time more than any others persisted in a simple observance of it, as it had been instituted, without attempting any explanation of its hidden meaning.

'For Thou desirest not sacrifice, else would I give it:
Thou delightest not in burnt-offering.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O Lord, Thou wilt not despise.'—Psa. li. 16, 17.

Thus the Psalmist expresses the convictions of his conscience as to the inadequacy of mere sacrifice; but again, in the conviction that it had been divinely appointed, he adds—

'Then shalt Thou be pleased with the sacrifice of righteousness,
With burnt-offerings and whole burnt-offerings;
Then shall they offer bullocks upon Thine altar.'—Psa. li. 19.

The same antagonism may be observed constantly throughout the Psalms and the prophets—conscience struggling against faith; man's sense of what is right and of what is due to God protesting against an ordinance of God which it cannot understand. But with the Jews faith prevailed; they accepted the institution simply, without trying to put into it anything of their own; and by degrees the idea of the Antitype was developed. Isaiah in vision saw One who, like the sacrificial lamb, was to bear the sins of His people. At length, in the death of Christ on Cavalry, the whole course of Jewish sacrifice was fulfilled, and since then it has ceased. Then it was shown that divine power alone can bear man's sins, that sacrifice is effectual only when Deity is present in it.

But well-nigh a thousand years before the coming of Christ, the Brahmans of India had felt, and in their own way expressed, this truth. Conscious seemingly that the animal sacrificed could not of itself bear the sin that it was to atone for, or accomplish the work that by its offering was to be accomplished, they boldly declared that God Himself was in the animal sacrificed, and that thus it was efficacious. In this respect Brahmanical sacrifice was sacramental rather than typical; it resembled the sacrifice of the host in the Roman Catholic Church rather than the Levitical sacrifice. The Creator, under the name of Prajapati, is said thus to be offered in sacrifice, and how this is possible is explained with a subtlety that a Jesuit apologist might envy.

'Prajapati is this sacrifice. Prajapati is both of these two things, uttered and unuttered, finite and infinite. What the priest does with the Yajus text, with that he consecrates the form of Prajapati which is uttered and finite. And what he does silently with that he consecrates the form of Prajapati which is unuttered and infinite.'—Muir's *Sanskrit Texts*, vol. v. p. 393.

But it is more frequently Vishnu that is thus spoken of. He is said to have become incarnate in the animal slain—to have become incarnate in order to be sacrificed, and by his sacrifice to have become the greatest of the gods.

'Then the gods said, "Whoever among us, through toil, austerity, faith, sacrifice and oblation, first comprehends the issue of the sacrifice, let him be the most eminent of us; this shall be common to us all." To this they consented, saying, "Be it so." Vishnu first attained the proposed object. He became the most eminent of the gods. . . . . He who is this Vishnu is sacrifice: he who is this sacrifice is Vishnu." For this and similar texts see Muir's *Sanskrit Texts*, vol. iv. pp. 121-129.

This idea has never been entirely forgotten, and even in the latest of the Puranas, the Bhagavata, sacrifice is given as one of twenty-two incarnations of Vishnu. Amid all the puerilities and absurdities of the texts relating to this subject, the truth sought after must not be lost sight of."

There are many other passages we would gladly quote, but want of space forbids. We content ourselves with the following additional extract from that portion of the book which treats of the affinities and antagonisms of Hinduism and Christianity:

"Hinduism still retains the conception of vicarious atonement. Originally, we have seen, the true idea of substitution was typified in sacrifice; but the unsatisfying nature of this, and possibly also the desire to meet such objections as the above, present in the mind though not formally expressed, led the Hindus to look for atonement each in himself. Hence this sentiment found satisfaction in the transmigration of souls, which, ever since Buddha's time, has, in Hindu thought, taken the place of sacrifice as the atonement for sin. But this is practically vicarious atonement, for the element of consciousness separates the person who sins from the person who suffers. He is said to be the same, but he does not know who or what he was before, or what the sins were whose penalty he is now suffering. There is thus a real substitution, but it is quite involuntary on both sides. The Hindu is both the atoner and the atoned for. What he suffers now he suffers on account of sins committed by himself in a previous birth, that is, by another; and these sufferings he has no choice but to endure. Nay, further, the Hindus are thoroughly consistent in recognizing that continuing in sin is the punishment of sin, for they say that the very sins a man now commits are punishments of previous, that is, of another's sins; and he cannot but commit them. Their punishment again he cannot bear in his present birth if he would, they must be borne by him in another birth, when the loss of all consciousness of the present has made him in fact another person. But not only does he thus involuntarily atone for another's sin, he also involuntarily atones for another's virtue. His present happiness is the reward of a previous person's good deeds, his present good deeds will be rewarded to some future person. In all this there is an absence of that amount of justice which the free action of the will secures in the Christian system; sin is not made exceeding sinful, but merely a misfortune, differing accidentally from virtue; the sense of responsibility is destroyed; the power of the will annihilated, the discipline of suffering lost; the work is never completed or approaching completion, but goes on through an unending series of atonements. Thus the Hindu doctrine, trying to escape vicarious atonement, has only imposed one of iron necessity, instead of one of free offer and free acceptance; one which, instead of being a stimulus to man to struggle against sin and for holiness, is rather a dead weight, tending to make him look on all such struggle as hopeless.

How does Christianity meet the difficulty? By affirming the truth, of which we have seen that Brahmanism in its earlier stages retained a perception, that the substitute is God Himself. It vindicates the justice and moral power of vicarious atonement by the fact of the Incarnation. It teaches that 'the Word was God,'* 'was made flesh and dwelt among us;'† that in His humanity He once for all put away sin by the sacrifice of Himself;‡ that 'whosoever believeth on Him should not perish, but have everlasting life.'§ The truth here affirmed transcends our comprehension, as do the ultimate causes of nearly all the facts of nature, which we nevertheless accept as truths; and it is supplemented by other doctrines, such as the union between Christ and believers, which it would be foreign to my purpose here to enter on. I would dwell merely on the ethical aspect of the question, and seek to show that the Incarnation solves the difficulties of vicarious atonement, in attempting to solve which Hinduism has so signally failed, and restores harmony and consistency to what is otherwise discordant and irreconcileable."

WE give prominence to the following letter, and would earnestly second its propositions:

DEAR BROTHER,—Allow me, through the *Guardian*, to bring to the notice of as many of God's people as this may reach, the urgent call for prayer with regard to the situation of affairs at Baroda; and to suggest that during the coming week, as well as throughout the trial, the following petitions should be laid before the Great King in the assemblies of God's people, as well as in private:—

That inquity may be brought to light,
That truth may be established,
That justice may be administered,
That wisdom may guide all in authority,
That peace may be maintained,
That the reign of oppression and ignorance may cease,
That a door may be opened for preaching the saving health of the Gospel of Christ.

* John i. 1. † John i. 14. ‡ Heb. ix. 26. § John iii. 16.

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That Christ's kingdom of righteousness may be established,
That the name of the Lord may be magnified.

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself has bid thee pray,
Therefore will not say thee nay.

Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

O Lord God of hosts, who is a strong Lord like unto thee? Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—Ps. lxxxix. 8, 13, 14.

Yours faithfully,
G. W. OLOHAN.

The Bombay Guardian.

SATURDAY, FEBRUARY 20, 1875.

TRUTH AND LOVE.

THE *Lucknow Witness* in its issue of January 29th, has an article on "Charity" in reply to some remarks in our issue of January 9th. The *Witness* quotes this sentence from our article: "The great snare of the day is just perhaps a false idea of charity, leading us to study the art of not wounding the feelings of men while engaged in presenting the truth." The *Witness* dilates on this, declaring it to be a correct and not a false idea of charity, and the glory of our age instead of a snare. The sentence as it stands serves our contemporary well; but if the one that precedes it had been quoted, the readers of the *Witness* would have been in a better position to judge of our sentiments. Here is what we said:—

"And the Gospel, in its integrity, is the greatest burden that any man ever staggered under; although it is peace on earth, goodwill towards man, yet inasmuch as it declares in over-mastering accents the utter ruin of man's nature, his dependence upon the sovereign grace of God, it is the most unpalatable testimony ever heard. And there is a constant temptation, on the part of all who are commissioned to preach it, to state it partially and soften down its more uncompromising declarations. The great snare of the day is just perhaps a false idea of charity, leading us to study the art of not wounding the feelings of men, while engaged in presenting the truth."

Thus it is evident that 'the false idea of charity' noticed by us, is one that leads men to state the truth partially and defectively. We believe that God is love, and that the inspired word of God is the fullest possible revelation of divine love, and that it is equally a sin against truth and charity to withhold a part of that testimony. We are consulting the highest interests of our fellow-men, in other words, are giving the best exhibition of charity, when we give the fullest exhibition to the word of God. 'The false idea of charity' leads you to say something that is pleasing to your fellow-men, while you keep back from him the message of God upon which his true welfare in time and eternity depends. It is charity, we are often told, to think all men Christians who profess to be so, and generally to comfort oneself with the belief that everybody enjoys the smiles of heaven, and is in no danger of perdition. It is very narrow-minded to look upon this and that body as alienated from God. 'The charitable hope' of which we hear a great deal now-a-days, is a hope that leaves the mass of mankind to travel to the judgment-seat without a whisper of their danger. We once had a large stock of this charity; but it was in days when we did not believe the Bible to be God's word. When faith came, our conception of love was revolutionized, and we consecrated ourselves to the truth as that which comprehended the unsearchable riches of the grace of God. The question with us now is, What is true? What has God said? assured that in thus enquiring we are consulting the highest conception of charity.

As to the doctrine that a man is culpable for the errors of his belief, our contemporary says:—

"It is a doctrine which we hold to be utterly false and exceedingly injurious. One might just as well say that a man is culpable for being born in China instead of England, in Spain instead of Prussia, in the ninth century instead of the nineteenth. It amounts to precisely this. For to change the belief in which one is brought up requires a combination of circumstances by no means common and frequently impossible. To do it with safety even under favourable conditions needs a peculiar cast of mind, a certain logical vigour of thought, a power of independent inquiry and investigation, a confidence in one's own opinions, a courage and spirituality and faith, far from being the possession of all. And very often the necessary conditions are wholly lacking. Take the millions of heathen who have never had the slightest chance to hear of Christ. He must be a bold man who maintains, in this age of the world, that such people are culpable for not embracing Him whose name even has never reached them. They are in error as to their beliefs, of course, but we say they are in no respect to blame therefor."

Now we believe that no man is responsible for not believing on Christ, who has not heard of him. We believe also that to whom much is given, of them shall much be required. In other words, men's responsibility is according to the light that is available. But this is a very different thing indeed from saying that the millions of heathen who never heard of Christ *are in no respect to blame for their beliefs*. The Gospel is not the only light that God has given. The Gospel is a remedial measure; a method of salvation provided for those who are already under condemnation, and because they are under condemnation. God hath not left himself without a witness. The whole earth is full of his goodness. The eternal power and Godhead of the deity are clearly revealed in his works, and the Apostle Paul, in the Epistle to the Romans, shows that the heathen are idolaters and polytheists *in spite of* the light that fills creation. All their heathenish practices spring out of their beliefs. A man who believes in the gods of Olympus, or in those of the Hindu pantheon, or in such as heathenism generally delights in, will be encouraged to indulge his passions to the fullest by the fact that the objects of his worship are represented as doing so. The fact is, a man is what his faith is. We do not refer to his intellectual beliefs, but to that which has his confidence. If a man is not blamable for believing that the rulers of the universe have tastes and inclinations like his own and indulge them, we cannot see that he is blamable for imitating them. Hinduism tells us of a certain king who brought down upon himself all the wrath of heaven, because he was more virtuous than any body in heaven. In Romans ii. we have an express declaration that the nations that are without a written revelation, are guilty because of the light of nature given unto them:—

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.—Having not the law they are a law unto themselves, which show the work of the law written in their hearts, their conscience bearing witness, and their thoughts accusing or excusing one another."

In the 1st chapter Paul says, "They are without excuse." Does he mean as regards their violations of morality merely? No, he specifies their religious beliefs as leaving them without excuse:—

"Because when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man and to birds and beasts and creeping things."

The teaching here is that God has given unto all men such light, there is in the works of God, his providences, his operations in the heart, so much of instruction that a man is culpable for entertaining the beliefs of heathenism. Paul's sermon on Mars' Hill shows that even in the most corrupt system, there are vestiges of truths which if carefully followed up would ensure the liberation of the worshippers for God would meet him and give him more light. The same law of nature that condemns the Gentiles for theft, adultery, anger, selfishness, pride and the like, passes equal condemnation upon deities who are guilty of these things, in other words upon their beliefs.

Our contemporary thus speaks of the difficulty of changing the belief in which one is brought up: "It needs a peculiar cast of mind, a certain logical vigour of thought, a power of independent enquiry and investigation, a confidence in one's own opinions, a courage and spirituality and faith, far from being the possession of all." Alas! for the prospects of mankind if all this were needed. We take a very different view of the matter. We believe that what is wanted is to value the testimony of God more than that of man, and to have a paramount desire to know and do his will. Jesus said to the Jews, How can you believe, who receive honour one of another? This is the difficulty everywhere. It is not merely written in the Bible, but in all God's works and ways: If any man lack wisdom, let him ask of God, who giveth unto all men liberally. A very little common sense is needed to see that He who gives men the food for their bodies, will give them food for their souls, that is, truth, if they are only willing to receive it.

The Psalmist (cxv.) says that the idols of the heathen are works of men's hands, having eyes, but seeing not, ears, but hearing not; and adds: So is every one that trusteth in them. And this is their condemnation, that, having all the faculties necessary to a reception of the testimony of nature touching the eternal power and godhead of the Creator, his omnipresence, holiness, justice and truth, they do not avail themselves of these. They prefer darkness to light.

The remainder of our contemporary's remarks we reserve for future notice.

THE EX-PREMIER AND PIUS IX.

BETWEEN October 1870, and September 1873, the "prisoner" Pius IX. delivered 290 addresses which have been reported and published under his sanction. These

volumes are well shown up by Mr. Gladstone in the *Quarterly Review* for January.

"Certainly, if the spirit of true adoration will make a good reporter, Don Pasquale ought to be the best in the world. The Speeches he gives to the world are 'a treasure,' and that treasure is sublime, inspired, divine (i. 1, 2, 3). Not only do we quote these epithets textually, but they, and the like of them, are repeated everywhere, even to satiety, and perhaps something more than satiety. 'Receive, then, as from the hands of angels, this Divine Volume of the Angelic Pio Nono' (p. 4); 'the most glorious and venerated among all the Popes' (p. 3); 'the portentous Father of the nations' (p. 11). This is pretty well, but it is not all. He is 'the living Christ' (p. 9); he is the Voice of God. There is but one step more to take, and it is taken. He is (in the face of the Italian Government) Nature that protests: he is God, that condemns (p. 17).

"In a letter dated December 10, 1874, and addressed to a monthly magazine, Archbishop Manning, with his usual hardihood, says, 'for a writer who affirms that the Head of the Catholic Church claims to be the Incarnate and Visible Word of God I have really compassion.' Will this bold controversialist spare a little from his fund of pity for the Editor of these Speeches, who declares him to be the living Christ, and for the Pope under whose authority this declaration is published and sold?"

One of the most frequent parallelisms of the speeches in this repertory, is between the Sufferer of Calvary and the Sufferer of the Vatican. The Pope is called "the Lamb of the Vatican." Not only is his person sacred, but we have 'the sacred hand,' 'the sacred foot,' even 'the most sacred foot.' They that are with him are said to be with God. The Pope's wealth of vituperative power is shown by the following expressions used regarding the Italian Government and its sympatizers, a Government that has permitted the Gospel of God to be preached and read by all that will in Italy, for the first time in a dozen centuries, and that has restored to all its subjects the birthright which God had given them and the papacy concealed from them, religious liberty:—

"The Italian Government and its followers, variously in their various colours, are wolves; perfidious; Pharisees; Philistines; thieves; revolutionists (*passim*); Jacobins; sectarians; liars; hypocrites; dropsical; impious (*passim*); children of Satan, of perdition, of sin and corruption; enemies of God; satellites of Satan in human flesh; monsters of hell, demons incarnate; stinking corpses; men issued from the pits of hell [these are the conductors of the national press]; traitors; Judas; led by the spirit of hell; teachers of iniquity—[these are evangelical ministers in their 'diabolical' halls,] hell is unchained against him, even its deepest pits."

Here is a longer extract, but one worth reading:—

"Let us revert for a moment to the month of June 1846.

"A provincial prelate, of a regular and simple life, endowed with devotional susceptibilities, wholly above the love of money, and with a genial and tender side to his nature, but without any depth of learning, without wide information or experience of the world, without original and masculine vigour of mind, without political insight, without the stern discipline that chastens human vanity, and without mastery over an inflammable temper, is placed, contrary to the general expectation, on the pinnacle, and it is still a lofty pinnacle, of ecclesiastical power. It is but fair towards him to admit that his predecessors had bequeathed to him a temporal polity as rotten and effete in all its parts as the wide world could show. At the outset of his pontificate he attempted to turn popular emotion, and the principles of freedom, to account in the interests of Church power. As to ecclesiastical affairs, he dropped at once into the traditions of the *Curia*. He was and is surrounded by flatterers, who adroitly teach him to speak their words in telling him that he speaks his own, and that they are the most wonderful words ever spoken by man. Having essayed the method of governing by Liberal ideas and promises, and having, by a sad incompetency to control the chargers he had harnessed to his car, become (to say the least) one of the main causes of the European convulsions of 1848, he rushed from the north pole of politics to the south, and grew to be the partisan of Legitimacy, the champion of the most corrupt and perjured sovereignties of Italy, that is to say of the whole world. Had he only had the monitions of a free press and of free opinion—valuable to us all, but to sovereigns absolutely priceless—and the indispensable condition of all their truly useful knowledge, it might have given him a chance; but these he denounces as impiety and madness. As the age grows on one side enlightened, and on another sceptical, he encounters the scepticism with denunciation, and the enlightenment with retrogression. As he rises higher and higher into the region of transcendental obscurantism, he departs by wider and wider spaces from the living intellect of man; he loses province after province, he quarrels with government after government, he generates schism after schism; and the crowning achievement of the Vatican Council and its decrees is followed, in the mysterious counsels of Providence, by the passing over, for the first time in history, of his temporal dominions to an orderly and national Italian kingdom, and of a German Imperial Crown to the head of a Lutheran King, who is the summit and centre of continental Protestantism.

"But what then? His clergy are more and more an army, a police, a caste; farther and farther from the Christian commons, but nearer to one another, and in closer subservience to him. And they have made him 'The Infallible;' and they have promised he shall be made 'The Great.' And, as if to complete the irony of the situation, the owners, or the heirs, of a handful of English titles, formerly unreclaimed, are now enrolled upon the list of his most orthodox, most obsequious followers, although the mass of the British nation repudiates him more eagerly and resolutely than it has done for many generations."

But the question arises, Whence the eye-salve that has suddenly enabled Mr. Gladstone to see things that history is full of? It is a sheer impossibility that the admirers of Pius IX. should go further in deification than papists have done for ages, because the capacities of language in this direction have long been exhausted. The fear is expressed that the actual worship of the Pope should set in, but no worshippers can go further in acts of homage than Roman Catholics have been accustomed to do, towards the Vicar of Christ, called *deus in terra*. One of the well-known ceremonies is called "l'adorazione del Papa." He that claims the power of granting men dispensations from obedience to divine commandments, and the power of creating objects of worship, and the power of determining for all mankind what is to be believed and what is not, how shall he be denied whatever man may render in the way of worship and homage? The utmost has been accorded him long since, and the question is, What has caused Mr. Gladstone to give this Eureka to the world?

For a long time men in England have persuaded themselves that it was the mark of a liberal spirit to apologize for Romanism, and ignore its revolting assumptions. This was the very opportunity that Romanism was waiting for, since the Reformation; and very much has been made of it. A Rome-like development has taken place in the Church of England, and for a long time Mr. Gladstone smiled on this complacently, and perhaps still does so. But many have argued that if Rome was half good, the probability was that the truth was with her, and they have gone over to Rome. Among these are a number of the nobility: and we fear that Mr. Gladstone will be unable to deny the soft impreachment made by the *Standard* in these words:—

"If it is necessary to protect Englishmen against Romanism, and Mr. Gladstone has any mission to be their guardian, the work to be done is much less pretentious, although a great deal more laborious. "The owners or the heirs of a handful of English titles," who have become the "obsequious followers" of the Pope, have not gone to Rome straight from ordinary English churches. They have been prepared for the journey by a party in the Church of which Mr. Gladstone is still the strenuous advocate, and if the right honourable gentleman now that he is 65 wishes to stem the tide of Popery, he should devote all his energies to destroy those hotbeds of perversion which up to this time he has done his best to multiply."

GLEANINGS IN EPHESIANS.

The Father of glory (i. 17).

By glory is meant the radiance of deity. As the property of the sun is to shine, to radiate light, life and splendour in all directions, illimitably, without effort, spontaneously, so the God and Father of our Lord Jesus Christ, radiates himself, so to speak, sends universally and unceasingly forth the effulgence of his combined perfections. Clouded by sin, men perceive not the manifestation of God, until they are brought to see it in the face of Jesus Christ; and all the conceptions of glory that men entertain before the Gospel takes the veil from their eyes are idle and deceitful. These vain conceptions have immense power over them, and inspire them for a time with wonderful energy; but all fail at last. No man cometh unto the Father but by the Son, and no man cometh unto glory save in this way. The Father of glory is engaged in bringing many sons unto glory, through the Captain of their Salvation, the express image of his person and brightness of his glory.

May give unto you the spirit of wisdom and revelation in the knowledge of him.

All blessing is connected with the knowledge of Christ. Christ is revealed in the word of the Gospel; but can we say this? Without the work of God the Spirit in the heart, the glory of Christ is not seen in the word. When seen, it is the power of God and the wisdom of God unto salvation. These Ephesians had mostly been Christians for years; yet the Apostle fervently prays for such an operation of the Spirit on their hearts as will give them new and transforming views of Christ. Let us thus pray for our Native brethren; pray believingly; the Spirit of God has the same power to reveal Christ that he had of old.

The hope of his calling. 18.

He calleth for you, was what they said to Bartimeus. Hope, yea, a glad anticipation immediately sprang up in his heart; he knew that he was to have his sight. We have the earnest of our inheritance, and there is more to follow. There is a daily appropriation to be made, and a daily anticipation. Unto him that hath shall be given, and he shall have more abundance.

And what the riches of the glory of his inheritance in the saints. 18.

This is a wonderful expression, Christ's inheritance in the saints, but it is a correct one. He asked that his own joy might be fulfilled in them, and said 'I am glorified in them.' All things were his before his incarnation; he died that in the redeemed soul of the sinner he might inherit all things, and in that of the next sinner converted he might do the same, and so on, from soul to soul, till all are ransomed. My body, soul and spirit, time, talents, all are his. Let me not be keeping the heir out of his inheritance. To know the riches of the glory of his inheritance, is to know what God for Christ's sake is willing to do in me and through me and in and through my brethren. In Paul, in John, in Peter, I see some of this wealth of glory; but it is needful that others should see it in me.

His power to us-ward who believe. 19.

Every kind of power demands a particular sphere in which it may act, and certain conditions without which it does not act. And the power that saves the sinner requires faith on his part that it may be efficient. The power may be infinite, but will be unexercised unless faith gives it a sphere. All things are possible to him that believeth. 'If thou canst do any thing,' said the father of the afflicted boy? 'If thou canst believe,' replied Jesus. The question relates rather to thy faith than to my ability.

—It is much the fashion to speak of intemperance as our national sin; would it not be more true to say that *selfishness* deserves that description?—selfish, luxurious unconcern about the poor and unfortunate on the part of those who have succeeded in the world. Pell-mell, men have been striving after riches, and pleasure, and power, and few have stayed to turn and stretch a helping hand to those who fell by the way. —*Times of Blessing.*

CORRESPONDENCE.

SEEKING AND FINDING.

To the Editor of the "Bombay Guardian."

SIR,—The first letter below was written by one who at first quite disbelieved in the attainment in this life of the experience of entire sanctification. Afterward, seeing the truth as plainly taught in the Scriptures, and the experience as testified and exemplified by some of God's people, he sought it. First in total abstinence from acts of sin. This he soon found was but the life which every pardoned soul should live in order to maintain a justified relation to God,—but this "negative holiness" did not cleanse the deep depravity below. After a meeting devoted to this subject, he wrote as follows to his pastor, who called the next day, and both this seeker and his wife "entered the valley of blessing so sweet."

"DEAR BROTHER,—I was much blessed last night, and have felt the burning influences of the Spirit within me, and if you can understand it I feel as if my conscience was quickened, showing me more clearly in the thoughts of the mind what is sin. I have been to the Master this morning and just told him I must have that Baptism of the Holy Ghost, power to be kept from sin, to live, to teach, to pray, and to preach, for I feel that I cannot get on without it.

Oh for that power over the monster idol, Self. Self in looks, in words, in prayer, in preaching, in teaching. "Blessed Jesus, I am coming, coming to thy cross to-day." Nothing but thy fulness will suffice, and when this is attained, then blessed Master enlarge the vessel to hold more."

After the same meeting this second letter was received from one six months in the way of life. The writer is a quiet firm Christian and a careful worker in the cause of Christ.

Three months have passed and all of these happy souls, who thus sought and found, are walking in the Highway of Holiness.

"DEAR BROTHER IN CHRIST,—The subject of entire sanctification has been my chief study for some time back; from the first time I read a pamphlet on the means used by those that had received this crowning blessing, the Spirit of the Lord increased my desire to seek for it also. I then began to examine my heart carefully, and I prayed the Lord earnestly to cleanse me in the fountain of his precious blood—from all unrighteousness. The Scriptural answer seemed to come to me in spirit, "According to thy faith be it unto thee." I came to the fellowship-meeting last evening in that state of mind which every true follower of Jesus knows—*that of earnestly seeking.* When the meeting ended, I went to my home and commenced reading the book I had received from you, concerning the way to holiness. After I had read for about an hour, I closed the book and fell into a deep reverie and close communion with the triune God. I think it lasted for the space of half an hour. The Spirit urged me then to go to my closet and seek the blessing on my knees. I then prayed to the Father to give me the Pentecostal Baptism and to give me a sign that I might know that I had received it. I prayed, "O Lord, I here lay down every thing on thine altar—wife, children, friends, worldly goods, and worldly ambition—even life itself." Glory be to God! as I prayed a liquid light like a ball of fire passed across my mental vision, then a thrill of holy fear passed through my body like electricity; then I prayed, "Lord if this is the sign of the blessing let it be repeated." Again I felt it. Oh, I cannot describe the ecstacy of that moment! I was lifted up as it were from where I was kneeling when the light came the second time. I felt then, dear brother, the presence of the Spirit of the living God. Jesus, my Saviour, has washed me in his precious blood, and I am his devoted servant, henceforth and for ever; my joy in the Lord is unspeakable. I feel that I have fought the good fight of faith, and am now more than conquoror through the Blood of Jesus. The Lord will find me work to do according to my talents. My song of praise must be to his holy name for ever. Amen."

Let all who love Jesus give this their careful attention. "There remaineth a rest for the people of God." It is prior to the rest of heaven. It is a perfect and continual rest in Christ.

Yours faithfully,
W. J. G.

—There is no dead monotony in any department of divine operation. The river, confined within its banks one day, overflows them the next. The tide, that ebbs in the morning, flows in the evening. The landscape to day is bathed in sunshine, to-morrow wasted by storm and tempest. There are revivals in business. 'The longest lane has its turning at last.' There are revivals in history. 'When the tale of bricks is doubled, then comes Moses.' Intellect has its revivals. The village, that slumbered in its seclusion, is startled into mental life, in one age by the horn of the post-boy, in another by the whistle of the steam-engine. The family has its seasons of excitement. One year is marked by a birth, another by a death, another by a marriage. Why, then, should it be taken for granted that dead uniformity must prevail in the religious life?—*J. A. Mac Fadyen.*

REQUESTS FOR PRAYER.

God's true people everywhere, of whatever denomination, who may read this, *are earnestly besought* to pray for the increase of faith of one who feels he is the child of God (for the Lord has owned and blessed his efforts in pointing several poor sinners to Christ) in EVERY promise on record in God's word. For months the hope has been in his heart (placed there by God he believes), strong at times, weak at others (when afflicted more severely than usual), that he will be healed of an affliction which he feels is beyond human remedy (having spent large sums in medicines and medical advice for years past without permanent benefit), *justly* earned when in the service of Satan (which by the Grace of God he was enabled to leave a little over a year ago), by a personal application of James, chapter v. 14 and 15, on the first opportunity, which will D. V. offer shortly. He believes his salvation is secured through trust in the blood of Jesus; is enabled to *pray* calmly, earnestly, and in full faith, for others, both for spiritual and temporal blessings, and feels he has been most marvellously answered in many cases; yet for himself he cannot sustain the earnest prayerful spirit at all times. J.

Epitome of News.

SATURDAY, FEBRUARY 13.

—*Times of India:* "The Judges of the North-West Provinces' High Court have just disposed of one divorce case, but we hear that there are several more on the *tapis.* One of these is the suit of Collings *vs.* Collings, which at present blocks the way, as the respondent is in prison, having been convicted of criminal breach of trust, and all the witnesses in the case have disappeared. A third divorce suit is on the board, that of Clarke *vs.* Clarke. The lady respondent disappeared shortly before the mutiny, and has only recently turned up to plead for a restitution of conjugal rights. The petitioner is an uncovenanted Deputy Collector in the North-West Provinces."

—Same: "Close by the Tanna Jail there stands a small Hindoo temple: latterly, the owners of the temple have been gradually enclosing small patches of land to which, it is said, they had no claim whatsoever. At length, the Government official made a descent on the wall which they were building to enclose their latest acquisition, pulled it down, and utilised the stones in a portion of the jail which was reconstructed or enlarged. Forthwith there was a tremendous row, legal proceedings were threatened against the offending official, but at length the feelings of the aggrieved found vent in a telegram to the Vice oy setting forth the barbarous manner in which they had been treated. The telegram was sent several days ago, but no reply has yet been received."

—The High Court, Appellate side, have confirmed the sentence of death on two prisoners, and commuted the sentence on two others to transportation for life, for murder of one Tookia, Sattara district.

—*Bombay Gazette:* "A correspondent at Jhansi writes that a sepoy of the 24th N. I., whilst at the Rifle Range, deliberately turned round and shot a native officer dead, the motive for the crime being that the officer had lately had him punished with ten days' extra drill."

—At Tanna one Rama has been sentenced to death for killing a woman whom he believed to have caused the death of members of his family *by sorcery*, and one Sinwar has been sentenced to transportation for life for taking part in the same. Barkia has been sentenced to death for murder, and two other Hindoos have been sentenced to death for a similar crime. Four or five batches of men have been tried for dacoity and convicted.

—Mr. Edginton, Commissioner of Police, has taken up all the budmashes, and is going to entertain them in private during the continuance of the Mohurrum.

—The Rev. Arthur Bartlett, of the Madras presidency, is charged with cheating at Calcutta, and has taken refuge at Chandernagore. His name was in the Madras papers last year in a somewhat similar connection.

MONDAY, FEBRUARY 15.

—*Bombay Gazette:* "We learn that from the 1st proximo the time of departure of the Calcutta mail train from Bombay will be altered from 10-30 A. M. to 4-30 P. M."

—Two Hindoos, tried for murder before Mr. Coghlan, Judge, at Tanna, were acquitted. It came out that one of the witnesses, a boy aged nine years, had been frightened and tutored by the head-constable to give false evidence.

—*Times of India;* Calcutta: The Survey party in the Naga hills have been attacked by the natives. Lieutenant Halcombe, Assistant Political Agent, nine sepoys, and 54 coolies have been killed.

—The following are the circumstances connected with Mr. Malcolm Reade's murder as gathered from the confession of the murderer, his bearer (a Mahomedan), and the evidence given by the other servants:—

It appears that on Friday night last (the 5th instant) as Mr Reade was going to bed, he found fault with his bearer for not having changed the sheets. The man was insolent, on which his master gave him a blow, a very slight one, the man admits. It has since been discovered that the man had been "on the loose" in the bazaar for some days previously. His mind and passions were excited by his late excesses, and he sat all night brooding over the matter. At early dawn he says he called his master, and then went to the kitchen tent some distance off for hot water. It was not ready, and he returned to the sleeping tent, from which direction the other servants shortly after heard the report of a gun, but as the bearer came out almost immediately for the hot water and explained that the gun had fallen and had gone off by accident, they thought nothing more of the matter, till he came a third time among them, followed by a number of the office people, and told them he had shot his master. No one could believe him at first, but when three or four of them went to the tent and raised the curtain, they saw that the bearer's confession was too true, that their master lay in his bed shot through the head.

—*Indian Statesman:* "Last week's *Calcutta Gazette* contains a handsome and well-merited acknowledgment of the services which Colonel E. T. Dalton, C. S. I., the retiring Commissioner of Chota Nagpore, has rendered to the territory and the people with which he has so long been connected. Colonel Dalton's valuable services under the Government of Bengal have extended over more than thirty-three years—the first fifteen of which were spent in the Assam Commisson. For the remaining eighteen years, Colonel Dalton ruled the Chota Nagpore Divison, including the Tributary States on the South-West Frontier. The Commissioner, says the Lieutenant-Governor, was 'admirably fitted, both by character and training, for the management and development' of the people entrusted to his charge, while 'by his kind and paternal administration, he has so entirely won the confidence and affection of his subjects, that the disturbances and rebellions of former days are now wholly forgotten.'"

—The *Lucknow Witness* says: "How much there is in this matter of blood and climate. Is it at all probable that the Latin races will ever embrace Protestantism? They seem to lack the rugged energy, the vigour of thought, the independence of mind and soul, the hatred of oppression, so prominently developed in the German stock. They are less restive under the domination of the priesthood. They like to be led. They require a religion more pictorial, emotional, and imaginative than than which suffices for the cooler brain and more sluggish blood of the North."

Is Protestantism essentially different from what the Apostles taught? They planted some noble churches among Latin races. It is the glorious distinction of the Gospel that it is exactly adapted to men of all climes.

—*Lucknow Witness;* Calcutta: "Before asking God for a revival we should be sure that we are prepared to take proper care of the converts whom He may give us. We should ask ourselves if our churches have sufficient spiritual strength, if they are careful in looking after the weak and inexperienced, if they are pure and holy in life, and if they are prompt to remove every snare from the pathway of the unwary, before praying for a great addition of converts. God always gives a church as many converts as it can take care of, and indeed it seldom happens that a church is found with all her allotted tasks finished up to date. While half the work already given us remains neglected, it is more than unwise to ask for more. As to our preparation for a great work of grace among the Hindoos and Mahomedans of Calcutta, I very much fear that God will withhold such a work until at least one snare is removed from the convert's path. I need hardly say that I allude to intemperance."

There are churches from which this snare is effectually excluded.

—Same : "We received a letter the other day from an officer in a certain station of North India, who is doing his utmost to benefit the soldiers and has been the means of arousing many careless hearts to feel their need of God's mercy. He speaks of interference with his work on the part of the newly-arrived Ritualistic Chaplain, which is, we presume, but a specimen of what very frequently takes place. It seems he had a Soldier's Bible Class and had been visiting in the hospital where one was led to Christ by his visits, but the Chaplain refused to permit the continuance of these visits, saying "that he was quite able to perform his duties in the hospital and did not like lay help unless conducted in the right way." As the officer is a constant attendant at the Chaplain's church and a communicant as well, besides being an excellent and estimable Christian, it may without difficulty be believed, as he says, that the Chaplain has greatly damaged his own cause by this step and alienated large numbers of the soldiers who fully appreciated the kindness done them by the inhibited lay worker. It is conduct of which this is an example that is turning people of all classes and denominations against the present High Church Establishment of India."

"We find in the *Madras Mail* an interesting summary of the work done during the month of January in the Methodist Church of that city. Eighty public services have been held by the new pastor, the Rev. C. P. Hard, and his associates, besides 70 weekly prayer meetings, 80 meetings of fellowship bands, and 20 ladies' prayer-meetings. 110 persons have presented themselves as seekers of salvation ; 60 have joined the church on probation ; and 30 have been admitted into full membership. Rs. 50 worth of tracts have been distributed, and Rs. 200 worth of religious books sold. Five Sabbath Schools are in operation, of which two have just been organized, using 300 copies of the Berean Lesson Leaf. And two day schools, having [illegible] children, have sessions from 7 to 9 A. M. To these, New Year treats were given at considerable expense. Surely this is a very encouraging and, it may be said, truly astonishing record of one month's labour."

Tuesday, February 16.

—*Bombay Gazette :* "It must afford Colonel Phayre some consolation, when he reflects on the cruelly unjust treatment he has received at the hands of a Government he has served too well, to know that time has now vindicated the soundness of his judgment with regard to certain matters of policy which he was supposed to have taken a wrong view of in the appointment he held before he went to Baroda. The result of the conference lately held at Calcutta on frontier politics in Upper Sind is that the policy of Sir William Merewether has been definitively abandoned, and that which Colonel Phayre, in alliance with Captain Sandeman of the Punjab commission, for a long time vainly advocated, has now been formally adopted by the Government of India. It is now arranged that no reliance shall henceforth be placed on that worthless ally, the Khan of Khelat, who will be left to manage his own affairs and reduce to obedience his rebellious vassals, if he can."

—The Market Frauds case has terminated. The 21 prisoners have been thus disposed of : One, Chand Cassum, the havildar, standing next in position to Jemadar Ali Mahomed, has been sentenced to be rigorously imprisoned for nine months :—nine others, who were guilty of passing bad meat, have been sentenced for six months each ; seven for four months each ; one, who was recommended by the jury to mercy, for two months ; while only three have been discharged. The sepoys have been lightly punished on the recommendation of the Municipal Commissioner made to the Court through the counsel for the prosecution.

—*Times of India ;* Calcutta, 15th : "A *Gazette of India* Extraordinary has been published to-day, appointing the Commission to investigate the charges against the Gaekwar.—Sir R. Couch, President. The names of the members have already been given. The following are the charges :—That the said Mulharrao Gaekwar did, by his agents and in person, hold secret communications for improper purposes with some of the servants employed by Colonel Phayre, the Resident of Baroda, or attached to the Residency. That the said Mulharrao Gaekwar gave bribes to some of those servants, or caused such bribes to be given. That his purposes in holding such communications and giving such bribes were to use the said servants as spies upon Colonel Phayre, and thereby improperly to obtain information of secrets, and to cause injury to Colonel Phayre, or to remove him by means of poison. That in fact an attempt to poison Colonel Phayre was made by persons instigated thereto by the said Mulharrao Gaekwar.

—*Gazette :* "We learn from telegrams received yesterday that there was a large fire at Julgaum, and cotton and other property of the value of nearly Rs. 50,000, belonging to the Mofussil Company, were destroyed."

—There was a hurricane yesterday at Surat.

—*Guzerat Mitra :* "We are glad that the people of our presidency have unanimously taken the right view of the grave question which has been before us for some time ; and we are perfectly sure that they have done themselves great honour by the abundant sympathy which has been shown for the Gaekwar, a greatly misguided man, a creature partly of the British Government and partly of his unscrupulous and bad courtiers. We do not now speak of the guilt of the Gaekwar, and it is as likely that he is guilty as that he is not. And though he may be guilty, his guilt ought not to be considered so great as some would have us believe, and the occurrence is like one often met with in any of our police courts."

Wednesday, February 17.

—It is stated that, for miles along the Persian shore of the Gulf, the fish were driven, by the unusual temperature, to leave their own element and fling themselves on the beach, to die in perference. The cold in the Persian Gulf is said to have been greater than at any former period for 25 years.

—A young man, named Durand, carriage examiner at Callian, was yesterday afternoon killed by incautiously jumping from the footboard of a carriage while the tram was in motion. The *Bombay Gazette* says : "The carriage, on which he was, had just passed the end of the platform as he leaped off, and missing his footing he was thrown against the railings and then backward towards the train. The guards van passed over his legs below the knee, smashing the bones completely. He was dead before he was picked up."

—A writer in the *Quarterly Journal of Science* says : "Dr. Tyndall lays down as 'science' the gratuitous paradox that winds and clouds of tomorrow may be like the planetary motions, predetermined by only brute cosmic forces ; which if as true as it is demonstrably false, would not even then give the fixity he wants, as the planetary system itself is invaded at any moment by unknowable comets and meteors, and solar radiation hourly altered by storms of the photosphere. He requires, at the outset of his attack, all the present century's discoveries to be ignored. But let us grant him his solar system as simple as mediæval ignorance ever fancied ; this would not help him. Yonder is a gardener, who may dig twenty more spadefuls before dinner, or perhaps only nineteen. Is Dr. Tyndall prepared to prove that whether they shall be twenty or nineteen is already as determined, by laws of brute matter, as the next transit of Venus? If not, he should have warned his readers that the whole Prayer argument was a mere *jeu d'esprit*, hanging on the assumption of this extreme necessarianism. Relax one stitch thereof, and the whole fabric falls, thus :—If there be any uncertainty about that twentieth spadeful, on this may depend whether a slug is turned up or not ; on the slug may depend a young swallow's dinner who is feeble, and on this may depend whether he shall follow his colony, and reach Africa ; but on this fledgling's arrival or non-arrival may depend whether a certain insect shall serve him for supper or be left to lay a million eggs, which, in that case, will next month be each a locust laying a million more ; and on this billion of locusts and their progeny may depend whether at Christmas all Ashantee and three Senegambias of forest shall be green as Eden or a leafless wilderness, and its mean temperature 100 ° or only 70 ° ; and on whether such an area be the hottest or coolest portion of the planet's intertropical lands may well depend, by Dr. Tyndall's own showing, the winds and drought or wet of a season, over half Europe or the whole. It behoved him, then, to be quite sure about that gardener's last spadeful, and all such causes, which yet he wholly leaves out of account ! "

—*Times of India* ; Baroda, 16 : Colonel Phayre arrived here to-night. The sirdars, merchants and ryots met him at the station in thousands, and sprinkled flowers and silver spangles. There was a torch-light procession. The welcome was most enthusiastic.

—The *Indian Statesman* : "A learned *Shastree* of Nassick, named Govind Shastree Lele, over sixty years of age, has embraced Christianity, and was baptized last Wednesday. This, we believe, is the first instance on this side of India of a Brahmin learned in the Shastras, and old in years, becoming a convert to Christianity."

"A prayer meeting was held on Saturday, the 6th inst., in the temple of *Shri Bhadra Kalee* at Nassick. The meeting was largely attended by the Brahmins of the place, and it was unanimously resolved to employ a number of Brahmins to implore the Deity by incantations for the release of the Gaekwar. Another very largely-attended meeting of Brahmins and other Hindoo inhabitants of Nassick was held on Sunday, the 7th inst., when a *kirtan* was preached and several hymns composed for the occasion chanted. In fact, Mulharrao carries the sympathies of all the Hindoos."

Thursday, February 18.

—Private Fallew, of the 18th Hussars, who some time ago attempted to shoot a comrade of his at Bangalore, having been tried by a Court Martial at that station, has been sentenced to suffer penal servitude for life.

—*Bombay Gazette :* "We understand that a lecture will be delivered by the Rev. D. C. Boyd at the Mechanics' Institute next Tuesday at 8-30 P. M. on "Scotch and German Universities." Incidentally, the subject can scarcely fail to be interesting to all who have at heart the progress of Indian Universities."

—*Deccan Herald* : "It is with deep regret that we tell of another sad carriage accident which occurred on Sunday evening. As Mrs. Fraser was on her way to church, Dr. Fraser not being with her, one of the reins broke. The coachman at once sprang from the box to seize the horse, which frightened it and caused it to start off suddenly, and Mrs. Fraser, in trying to leave the carriage, was thrown violently to the ground and broke her left arm. Mr. Field, near to whose house the accident occurred, promptly brought a conveyance and accompanied her home, where he rendered every assistance in his power with the utmost kindness. We are glad to be able to state that the bone has been set, and Mrs. Fraser is progressing very favourably."

—*Bombay Gazette;* Allahabad : "The last remaining captive has been recovered by the Duffla force, and the whole force is now falling back on Narrainpore."

—The *Madras Times* hears by telegram from London that Major the Hon'ble Walter Harbord, of the 7th Hussars, has been cashiered for cheating at cards.

—*Times of India :* "Troops have been ordered to the Naga country, where Captain Badgley's party was attacked."

Friday, February 19.

—Mr. James Scorgie has been appointed Professor of the Poona Civil Engineering College.

—Suttee was performed recently in a village of the Azimgurh district, pergunnah Secunderpore. A Kulwar, who had a great reputation as a strict Hindoo, died, leaving a young widow and one child. The widow first tried to starve herself and the child, but finding this process too slow, or too open to observation, she secretly accumulated a great heap of straw and wood, placed a charpoy on the heap, lay down with her infant in her arms, and set fire to the straw.

—Deaths last week, 464.

—The *Bombay Gazette* hears from Baroda that a courtier of the Gaekwar was done to death by him in a most barbarous way, not long ago. We shall hear of it in the forthcoming trial. Speaking of the reception given to Colonel Phayre, the correspondent says :—"Such a truly hearty and spontaneous reception was never before accorded to any former Resident by the people of Baroda. Even the Maharaja or his Parsee ex-Dewan never commanded such crowds. The natives of Baroda are confident that after the trial their good Resident will be restored to them."

—Ridiculous stories are circulated about the way in which the Gaekwar is now treated. He himself says that he is personally satisfied with all the arrangements made.

—Two Hindoos, brokers to Messrs. Graham & Co., have spent two lakhs in building a temple and caste-house in Pombay near Cowasjee Patel's Tank.

—Archdeacon Schrader died yesterday at Galle.

—The *China*, with English Mails, left Aden for Bombay yesterday at 7½ A. M.

—Serjeant Ballantine arrived by yesterday's steamer. Mr. Purcell, Mr. Branson, and Mr. B. M. Wagle are also secured for the Gaekwar's defence.

Miscellany.

—From "Personal Recollections" by Harness :

"Byron had one pre-eminent fault which must be considered as deeply criminal by every one who does not, as I do, believe it to have resulted from monomania. He had a morbid love of a bad reputation. There was hardly an offence of which he would not, with perfect indifference, accuse himself. An old school-fellow, who met him on the Continent, told me that he would continully write paragraphs against himself in the foreign journals and delight in their republication by the English newspapers as the success of a practical joke. When anybody has related anything discreditable of Byron, assuring me that it must be true, for he had heard it from himself, I have always felt that he could not have spoken with authority, and that, in all probability, the tale was a pure invention. If I could remember, and were willing to repeat, the various misdoings which I have from time to time heard him attribute to himself, I could fill a volume. But I never believed them. I very soon became aware of this strange idiosyncrasy. It puzzled me to account for it ; but there it was—a sort of diseased and distorted vanity. The same eccentric spirit would induce him to report things which were false with regard to his family, which anybody else would have concealed, though true. He told me more than once that his father was insane, and killed himself. I shall never forget the manner in which he first told me this. While washing his hands, and singing a gay Neapolitan air, he stopped, looked round at me, and said, 'There always was a madness in the family.' Then after continuing his washing and his song, as if speaking of a matter of the slightest indifference, 'My father cut his throat'. The contrast between the tenor of the subject and the levity of the expression was fearfully painful : it was like a stanza of 'Don Juan.' In this instance I had no doubt that the fact was as he related it, but in speaking of it only a few years since to an old lady in whom I had perfect confidence, she assured me that it was not so ; that Mr. Byron who was her cousin, had been extremely wild, but was quite sane and had died quietly in his bed. What Byron's reasons could have been for thus calumniating, not only himself, but the blood that was flowing in his veins, who can divine ?"

—*Advance* : "Amusements, to be enjoyed and to be profitable, must be earned. Those who would bring them to the forefront in life, who are bent chiefly on pleasure, those whose heads whirl with the intoxication of enjoyment, to the neglect of duty, who are spending their time and substance in fascinations of indulgence, and seem satisfied only when some jollity is on foot, have no right to these enjoyments at all. They are being unmanned and ruined by perverted ideas of life. Life is not one everlasting game of wig-wag. How may I do most, not how may I enjoy most ? is the true question. Pleasing self always, without caring whether God is pleased, is sinful pleasure. If the young will not work for God, and do their duty faithfully and well, neither shall they recreate. It is something attempted for the truth, and something daily done, that secures title to an hour's pleasant recreation and gives zest and sparkle to it. Is this amusement or that permissible ? you ask. Let me see your life ? Let me know your spirit ? All amusements are wicked for a lazy, idle man. Only the industrious can safely amuse themselves any way. If you are treading the path of conscientiousness, toil for God and his kingdom, you will have no relish for anything that harms, and there is little danger for you. If you are aimlessly drifting on the currents of gaiety, then you have no claims to be amused. The thing for you is work. When you have accomplished your day in God's vineyard, then you may have the leisure hour for play.

Amusements must be such as to give interior beauty and elevation to life. The reverse of this is often true. Many are jaded and worn by the pleasures they choose. The masses of amusement-seekers are a fatigued and over-worked circle. Putting the whole day into dress and preparation for the night, they leave the house of pleasure weary and wan. Their countenances are as spiritless as their hearts are heavy. Pumped dry by a round of excitement, cross and worried, and exhausted in mind and body, they come to find no real zest in anything. The most doleful and sad persons you meet are those given over to all the amusements going."

—Lord Radstock on Sonship and Service (in the *Christian*) : "I remember, many years ago, when the question came to my mind whether I should take a public stand, I thought, How can I do it ? I shall be expected to live like a saint, and I cannot. But, I thought, what am I called to ? To be a follower of the Lord ; the power is his. We call Him Lord, and so He is. It was the Father's purpose to bring many sons to glory, and therefore He made the Captain of our salvation perfect.

"This year has opened, perhaps to be the most magnificent year in the world's history ; perhaps to be the final campaign between the hosts of God and darkness, for aught we know ; perhaps when Christ is coming to summon his saints to follow Him into the great battle-field. Is it not worth while applying the axe to these entanglements, to break this alliance ? Said the king of Israel, 'What shall I do for the hundred talents of silver ?' 'The Lord is able to give thee much more than this.' Oh that God would move us by the power of the Holy Ghost ! He is moving ; it is we who are holding back. We want thousands of labourers, and millions of money. We see our great buildings, and we say, 'This one belongs to such-and-such a firm ; they ought to have such a building.' What ought God's building to be ? In the middle ages they showed their zeal for God by erecting great stone buildings ; let us show it by being living stones, polished for the Master's use. If the Lord calls a man to give up a business that may give him £10,000 a-year, and to serve the Lord on £50 a-year, what a precious gift to put on the altar for Him ! I do not say we are all called to do it ; but what a magnificent service it is !

"Are we all on the Lord's side ? If the angel of God came down to put a mark on the forehead of every thorough-going servant of God, would it be on your forehead ? Do you know what it is, like the apostle, to have borne the prints of the nails on your hands ? Are you as a man that has been crucified with Christ ? Why not ? Because you have not believed his love to you. God has given the gift, but you have not taken it. It is for you, believing God's testimony, to take Christ, the living one, as your Lord. Then you can say, 'I have set the Lord always before me ; He is on my right hand'. And in another picture you will be seen as 'coming up out of the wilderness, leaning on the arm of your Beloved.'"

—The *American Messenger* says :—"It may be that to some quiet, sedate, phlegmatic Christians the craving desire uttered by Mr Moody on leaving America 'for ten thousand souls for Jesus,' savoured of enthusiasm if not of presumption. It was an inspiring motive that impelled him to the attempt. It was an ambition worthy of an apostle. And now in the retrospect of those eventful months during which he and his associate, Mr Sankey, have prayed and sung and spoken throughout Britain for the one great and single end of bringing souls to Christ, it no longer seems a daring or reprehensible impulse that led him to the consecration of his earnest powers to such a heavenly purpose. No one looking at the progress and results of these continued labours can doubt that they have been divinely inspired and directed. No human foresight could have anticipated, or worldly wisdom secured them. And no one more than the simple-minded instrument whom God has so highly honoured, has more deeply felt the need, or more constantly sought the special baptism of the Holy Spirit for the special service to which he was so evidently called.

Chicago has sent forth another pair of evangelists —Major Whittle and Mr Bliss. The latter conducts the singing in the same way as Mr Sankey. Major Whittle, who has been for years a devoted Sunday-school worker, has left his business situation, to devote his time entirely to preaching the Gospel. Under the labours of these two men a religious awakening has taken place in Detroit. Mr Ward Beecher's paper has a leading article, in which it speaks of Messrs. Moody and Sankey's work in Great Britain and Ireland as a work that "has known no parallel since the days of the English Reformation."

Selections.

THE OLD PARISHIONER AND THE MODERN PARSON.

"Why, John, I haven't seen your face
In Church for weeks, I know."
"No sir, it's such a queerish place,—
When it's restored, I'll go."

"When it's restored ? Why, John, you've seen
The chancel that's just built,—
With painted windows, carved oak screen,
And reredos all of gilt !

"With decoration it abounds ;
There's a new altar, too ;
The organ cost three hundred pounds—
It's all restored quite new."

"Yes,—like old Ned, the other day—
What had a stroke, I mean—
He's quite restored to health they say ;
But, lor, his mind's gone clean.

"Dark windows may be beautiful
For them as likes the look ;
But I, with old eyes getting dull,
Want light to read my book.

"When I was young (you'd think it odd),
The roses climbed in there,
They always made me think of God,
And all His tender care.

"But now, if I look up, I greet
Them figures done in paints ;
I'd go a long way not to meet
Saints, if such folk be saints."

"Ah, John, they didn't teach high art
When you were put to school ;
But how do you like the singing part,—
Come, that's a better rule ?"

"Why, sir, they're thinking far too much
How tunes go now-a-days ;
Give me the old hundredth psalm and such,
That's more what I call praise.

"We used to sing it—such a crowd—
Maybe the notes weren't true ;
Maybe we sang a bit too loud,
Because our hearts sang too ;

"But now, my grandson—pert young lad—
He says he's got much higher ;
Says he, 'You're not to sing, granddad,
You'll interrupt the choir'

" 'You thinks a deal about that thing,
The choir,' I says to him ;
'But I can't see why you can't sing
Without your bedgown, Jim.'

"New chancel's mighty fine, but ne'er
Can we make out—who knows—
What's gone with the Commandments there ;
What have you done with those ?

"You're all for pretty tiles and bricks,
For carving, gilt and scroll ;
What good could them tall candlesticks
Do to a poor dark soul ?

"Sir, there's a many things restored
No use to such as me ;
We want to hear about the Lord,
You only talk of She !

"We used to pray the prayers, and then
The Parson prayed from heart ;
Now, you all seem to think Amen
The most important part.

"But, sir, I scarce like telling you
How it sounds when you intones."
"Well, John, what is it like ? Speak true."
"Machine what grinds the bones !

"We had a minister once, sir,—
'Twas long before you came,—
A man that was a minister,
Not only in the name :

"Your decorations, copes, and stoles,
He didn't need such aid ;
He cared too much for our poor souls,
To think how his gown was made.

"I've seen him pleading with us thus,
With tears in eyes he stood ;
Somehow those tears preached more to us
Than twently sermons could.

"The rich and poor came far and near,
The church would overflow :
It's getting full again I hear—
Folks come to see the Show.

"Now, it's most like the play I see
In London town one day,
All very well for a play maybe,
But not for prayer, I say.

"Do you think, sir, such a queerish whim
Can please the Lord, forsooth ?
He said—we were to worship Him
In spirit and in truth.

"So that's why I don't come, you know ;
I will when it's restored ;
But now, sir, I don't care to go,
Because I fears the Lord.

MARGARET TUPPER.

THE PRAYER-MEETING.

One of our Massachusetts pastors whose heart is set on having a good prayer meeting prints these suggestions for the consideration of his people :

1. Be regular and prompt in attendance, if possible ; if not come when you can. The extent to which you give up business, ease and pleasure for the prayer meeting is one of the best evidences of consecration to Christ.

2. Come to it prepared in thought and spirit to do what you can to make it interesting and profitable. Make it a subject of private prayer. Have faith in Christ's promised presence and blessing.

3. Cultivate a proper regard for the prayer meeting as a means of grace. Esteem its attendance a privilege and a pleasure, not an irksome duty.

4. Participate in the meeting, either by speaking, praying, repeating or reading a verse of Scripture, reciting or singing a part of a hymn, or by asking the pastor or others some question relating to practical religion.

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5. Ladies as well as gentlemen are invited to participate in this general freedom. Let it be a social, family meeting of the one "household of faith."

6. It is very important that you should always hold yourselves in readiness to improve each opportunity without waiting for each other and without being urged.

7. Abandon all mere formality and cant. Break away from all use of hackneyed expressions, ways and tones of voice. Be natural and earnest. Put freshness and life into the meeting.

8. Always be brief, both in prayer and in remarks. Feel free to take part more than once, if you desire.

9. "Stir up the gift of God which is in thee." Use faithfully what talents the Lord has given you.

10. Your providences, your answers to prayer, your own experiences, and thoughts, will always give you a witness to bear for Christ, and enable you to say something which shall be for the profit and encouragement of others. Keep them in remembrance.

11. Follow the topic suggested by the leader, so far as may be; but do not feel confined to it if the Holy Spirit's leading is otherwise. Seek always your chief direction in all things from God.

12. Let there be much earnest, silent prayer from all present, and let all hearts be united in the petitions uttered.

13. Put cheerfulness and sunshine into it. Make the meeting a witness of the joys of religion. Dulness and gloom are not fruits of the Spirit.

14. Hand in to the pastor practical subjects and questions upon which you wish light; also requests for prayer for special objects.

15. Bring others with you, and endeavour to secure their regular attendance. Especially try to enlist the young. Lead everybody to feel at home, and be free to come.

16. Strive to increase your usefulness by overcoming personal hindrances. Consult God and his Word more than man.

17. Do not stay away for fear that you may be called upon. No one will be called upon by the pastor unless previous consent has been ascertained.

18. Be social as you meet together at the close, but avoid worldliness and frivolity. Use the occasion to cultivate Christian fellowship and Christian love. —*Advance.*

TELEGRAPHIC NEWS.

London, 12*th February*: It is announced that Khiva has paid the remaining 18,000 roubles of the war indemnity imposed on her by Russia.—Lord Elcho has introduced into Parliament a Bill for creating a County Municipality of London.—H. M. Tro p-ship *Crocodile* has left Portsmouth for Bombay via the Suez Canal.

Paris, 12*th*: The Assembly by 322 votes against 310 have decreed that the same electors shall choose both Senators and Deputies. This vote is considered to jeopardize the Constitutional Laws.—Don Alfonso has issued an order for a levy of 70,000 troops.

Hongkong, 12*th*: It is reported that the son of Prince Chun has been elected Emperor under the title of Kwang Su. It is possible, however, that the birth of a son to the late Emperor, an event which is shortly expected, may upset this arrangement. In the meantime the mother of the Empress and the Dowager are appointed Regents.

Paris, 14*th*: The Ministry have tendered their resignation.—Marshal MacMahon has consulted with the Duc de Broglie, but the formation of a new Ministry is impossible until after the final vote on the Constitutional Laws.

London, 15*th*: Mr. Gorst, the Conservative Candidate, has been elected M. P. for Chatham.

London, 16*th*: A lock-out of 25,000 weavers is announced from Dewsbury.—England has recognized Don Alfonso, who is about to return to Madrid.—Sir Arthur Kemball has been appointed British Commissioner for the settlement of the Turco-Persian frontier.

Paris, 15*th*: The Assembly have voted the revision of all Bonapartist pensions.—Fresh projects for the creation of the Senate are being framed.

London, 17*th*: John Mitchell has been elected M. P. for Tipperary without opposition. Government last night moved as an objection the certificate of his conviction for felony. This motion was adopted. A motion that a new writ be issued will be put forward next Thursday.—The Army estimates for 1875 amount to £13,500,000 nett.—The refusal of England to attend the conference at St. Petersburg has produced an unpleasant impression in Russia.—Dr. Kenealy has been elected M. P. for Stoke-on-Trent. John Mitchell landed at Queenstown to-day.—The Select Committee appointed on a motion of Lord George Hamilton's to enquire into the working of the compensation scheme of 1866 will consist of the following members: Lord George Hamilton, Sir George Balfour, Colonel Jervis, Sir Henry Wolff, Sir Henry Havelock, Lord Elcho, and Messrs. Fawcett, Brassey Campbell Bannerman, Denison and Hermon.- The Army estimates provide for a total of 128,994 men, including 68,850 troops for India. There is a diminution of 773 men in Staff Brigade depôts; otherwise there are no important changes. Sir William Jervis will succeed Sir Andrew Clarke.

18*th*: The journal of St. Petersburg attributes the refusal of England to send a representative to the St. Peterburg Conference to reasons outside the objects of the Brussels Conference.—Sir Garnet Wolseley will proceed to Natal to take over the administration of the Government pending the arrival of a successor to the Lieut-Governor, Sir Benjamin Pine, and to advise upon several important points connected with native affairs.—The Royal Commission on Army Promotion held a meeting at the War Office yesterday.

PASSENGERS SAILED.

Per P. and O. Str. *Tanjore*, 16*th*:

For Southampton.—Mrs. Ramsay and two children, Mrs. Dalgleish and two children, Miss Paterson, Captain F. H. Woodgate, Mrs. E. W. Smyth and infant, Dr. F. J. Coombe, Mr. and Mrs W. J. Jones, Mrs. Adamson and two infants, Major and Mrs. Winson, Mrs. Mellor, Mrs. Bowack, Mrs. Smart, Mr. C. Gold, Mr. W. L. Brown, Mr. Bolton, Mr. Cadart, Mr. Duncan Parker, Mr. J. Cherry, Mr. G. Cantine, Mr. H G. Edwards.

For Brindisi.—Mr. W. Jackson, Rev. F. Cobos, Mr James Dods, Major Philips, Colonel Macdonald, Mr. C. Bernard, Mr. A. Landale.

For Venice.—Mr. G. L. Reid, Major and Mrs. Osborne, Mr. J. T. Powell, Mr. G Green, two Misses Green, Mr. Bayson, Captain C. D. J. Greame, Lieut. G. N. Wyatt.

For Suez.—Mr. H. Loftus, Rev. W. Ashmore.

Per Str. *Asia*, 18*th*:

For Genoa.—Major and Mrs Beddeck and child, Col. J. Puckle, Col and Mrs. Adams, Miss Adams, Master Adams, Lady Meade and two children, Mr. Talbot Hamilton, Mrs. Oxley, Mr. and Mrs. B. Barrett and child, Captain and Mrs. W. H. Beckett and child, Mrs Huxham, Mrs. Gayer and two infants, Mr. John Stewart, Mr. N. Armstrong.

For Naples.—Mr. and Mrs. S. Slater, Mr. C. W. Anderson, Mr. Michel Negro, Mr. T. Cancelli, Mr. M. Cancelli

For Port Said.—Mr. Lake.

PASSENGERS ARRIVED.

Per Str. *India*, 17*th*:

From Genoa.—Rev. Mr. Shirt, Mr. Bonevialle, Mr. Chandler, Mr. Turner, Mr. and Mrs. Gio Gibille, Mr. A. Fiori, Mr. Fouquet.

From Leghorn.—Lady Hall and friend.

From Messina.—Mr. Sausa Husile.

From Aden.—Lieut. and Mrs. J. D. Snodgrass, Hajee Dada.

Per P. and O. Str. *Australia*, 18*th*:

From Southampton.—Captain Heming, Miss Boyd, Mrs. Turton, Mr. and Mrs. Clutterbuck, Mr and Mrs. Watchman, Captain and Mrs. Muir, Mrs. Fox, Colonel and Mrs. Baillie, Miss Meane, Mrs. Oliphant, Mr. Young, Lieutenant Lowe, Lieutenant Cunninghame, Mrs. Barnes, Mrs. Mainwaring, Mrs. Chanter, Mr. Dunkerley, Mr. Billings, Mr. and Mrs. Rose, Miss Harvey, Miss Beckett, Mr. Hampton, Mrs. Baddeley, Mr. Jefferies, Mr. Payne, Kirthee Singh, Khodabux, Ismail Mahomed.

From Venice.—Mr. Bromley, Mr Bentley, Col. and Mrs. Fletcher, Capt. and Mrs. Noverre, Mr. and Mrs. Worke, Mr. J Campbell, Captain R. Tait, Mr. and Mrs. Halliday.

From Brindisi.—Colonel E. J. Wild, Mr. Kappelar, Mr. Maxwell, Serjeant Ballantine, Mr. W. Ballantine, Captain Jack, Mr. Baker.

From Suez.—Mr. C. F. Wait.

From Aden.—Mr. E. Mungavin, Tukurreea, Abdool and friend, Meer Mohamed, Jumal Kurreem.

Domestic Occurrences.

BIRTHS.

CLARK—At Lucknow, on the 7th inst., Mrs. D. S. Clark of a son.

DEIMLER—February 13th, Bombay, the wife of the Rev. J. G. Deimler, of a son.

MARRIAGES.

FORJETT—FAULKNER—February 9th, at Christ Church, Surat, by the Ven. Archdeacon Leigh-Lye, F. Forjett, Lieutenant Staff Corps, to Jane Rachel, second daughter of A. Faulkner, Esq., Assistant Commissioner of Customs.

FIRTH—SMITH—February 10th, by the Rev. Geo. Bowen, Alexander C. Firth, Esq. Nagpore, to Ellen, third daughter of the late Henry Wilmot Smith, Hyderabad Contingent.

ILETT—ANTONE—At the Mission Church, Surat, by the Rev. Robert Montgomery, Mr. Joseph Olives Ilett to Miss Mary Anne Antone. No Cards

DEATHS.

PEREIRA—February 13th, Wenceslaus Pereira, Esq., Assistant Secretary to Government, Military Department.

DENT—February 15th, at Godra, Punch Mahals, of diphtheria, after two days' illness, Emily Georgina, wife of John Humfrey Dent, Lieut. B. S. Corps.

MACDERMAID—February 15th, at Mazagon, Louisa Kate, the eldest daughter of Mr. and Mrs. Macdermaid, aged 2 years and 2 months.

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Subscriptions received from February 1 *to* 15, 1875.

J. K. Bythel, Nov. 21, 1875, Rs. 8; Rev. Dr. Clark, September 11, 1875, Rs. 11-4; R. Anderson, Aug. 10, 1875, Rs. 10-12-2; W. Johnson, Feb. 22, 1875, Rs. 2; Mechanics' Institute, March 31, 1875, Rs. 4-10-8; B. Brock, July 1, 1875, Rs. 2; J. A. Bennett, Feb. 22, 1875, Rs 2; Rev. Dr. Bissell, 1875, Rs. 9-10; Capt. P. A. Van Homrigh, 1875, Rs. 9-10; F. H. Sharp, C. S. July 6, 1876, Rs. 20; Rev. E. H. Du Bois, March 7, 1875, Rs. 30-2; Rev. R. V. Moduk, 1875, Rs. 9-10; Capt. T. Vansomeren, Aug. 23, 1875, Rs. 20; E. Moultrie, Feb. 28, 1875, Rs. 1-5-4; C. B. Sharman, April 1, 1875, Rs. 2; E. H. Ensor, 1875, Rs. 9-13; J. Borthwick, July 1, 1875, Rs. 4; Rev. R. Nowrojee, 1875, Rs. 9-10; Rev. T. S. Burnell, 1875. Rs. 9-10; Miss Sisson, Feb. 13, 1875, Rs. 9-10; Col, J. R. Fulton, Feb. 28, 1876, Rs. 15.

Advertisements.

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Head Mistress,—MRS. SMEATON, }

Music Master,—MR. JOSEPH SCHMUCK.

D. C. BOYD, } *Honorary Secretaries.*
D. MACPHERSON. }

BOARDERS (Boys and Girls,)

are received by Mr. and Mrs. Macdonald, and by Mr. and Mrs. Smeaton.

Bombay, 12*th September* 1874.

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